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THE ASCENT OF MAN.

I am an acme of things accomplished and I am an encloser
of things to be.

My feet strike an apex of the apices of the stairs;
On every step bunches of ages, and larger bunches between
the steps;
All duly traveled, and still I mount and mount.

Rise after rise bow the phantoms behind me;
Afar down I see the huge first Nothing—I know I was
even there;
I waited unseen and always, and slept through the lethargic
mist,
And took my time, and took no hurt from the fetid carbon.
Long I was hugged close—long and long.

Immense have been the preparations for me,
Faithful and friendly the arms that have help'd me

Cycles ferried my cradle, rowing and rowing like cheerful
boatmen:
For room to me stars kept aside in their own rings;
They sent influences to look after what was to hold me.

Before I was born out of my mother, generations guided
me;
My embryo has never been torpid—nothing could overlay it.

For it the nebula cohered to an orb,
The long strata piled to rest it on.
Vast vegetables gave it sustenance,
Monstrous saurioids transported it in their mouths, and de-
posited it with care.

All forces have been steadily employ'd to complete and de-
light me;
Now on this spot I stand with my robust soul.

—Walt Whitman.

THE PACIFIC

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SNAP JUDGMENTS BY PREACHERS.

About two weeks ago the Editor of The Pacific was censured by a pastor of marked socialistic ideas because there had been no editorial comment on the trouble in the coal mines in Colorado. The pastor was informed that there were many important matters every week that such a paper as The Pacific had to let go unnoticed. Further it was said that it had been an exceedingly difficult thing to get reliable information concerning the Colorado trouble, and the editor preferred to say nothing rather than to run an extreme risk of saying something that ought not to be said.

We are sorry that some of our preachers do not thus restrain themselves more frequently. President Hadley of Yale said recently:

"Nothing has done more to undermine the influence of the pulpit in recent days than the attempts to deliver judgments on questions of business or politics on the basis of a merely casual study of the facts. A preacher who founds his precepts upon such casual study is like a lawyer who knows no more of his case than the jury, or a doctor who understands his disease no better than his patient. What is wanted is the power to trace consequences that are not readily seen; to go deeply into the lessons of history and law and ethics; to grapple with the problems before us in virile fashion, as intellectual problems to be mastered, instead of seeking short cuts to their solution by appeals to sentiment.

"The exercise of the right of private judgment in morals is full of possibilities for the man who uses it correctly. It is full of perils visible and invisible to him who applies it carelessly or without consideration. The education that will help us to deal with these problems needs to be thorough. The superficial teaching of political economy does more harm than good. It makes men think they know

something about the consequences of their conduct when they really know nothing at all."

And the Broadway Tabernacle Tidings had this editorial note, presumably by the Rev. Dr. Jefferson, in its last issue:

"Christians should heed the apostolic exhortation: Be sober! This being interpreted, means, Keep cool! Do not get excited. Our age is feverish and nervous. Men go into the air on the least provocation. They use violent adjectives because of an overheated mind. We need a large number of men and women who are immune against panic, and who refuse to be stampeded. There are times when a whole community loses its head. Men are swept along into foolish ways of thinking and wild ways of talking. We need to be on our guard against popular crazes. What everybody is reading may be false, and what everybody is saying may be wrong. Moreover it is not true that everybody is saying it. There are always seven thousand who have not bent the knee."

The Religious Telescope, the organ of the United Brethren Church, in its issue of May 20th, commented as follows on a rash utterance by Helen Keller on Rockefeller and the Colorado affair:

"Helen Keller has had the respect of all Americans. Her handicap of blindness and her remarkable accomplishments under this handicap have made her a prominent figure. But a good woman may go far wrong. When she said in an address at Cleveland the other day, 'A monument should be erected to John D. Rockefeller, Junior, and The Shame of America should be engraved upon it' she seems to have lost balance altogether. Such anathemas do no good, and usually react on the one who utters them. We do not know whether Mr. Rockefeller is nearer right or farther wrong than those with whom he is contending. Certainly, both cannot be right, and there are about ninety-nine and one-half chances out of one hundred that both are sadly in the wrong. For Helen Keller's own sake we wish that she had not assumed to settle the entire moral question of the Colorado troubles by one hysterical utterance. It will take a long time for her to regain her former position in the confidence of all the people."

And now as to the Colorado affair: the Editor of The Pacific does not feel qualified to express an opinion thereon.

In its issue for May the 7th, The Continent, one of the most reliable of the Eastern religious journals, had the following editorial note concerning the shooting at Ludlow when the striking miners made an armed attack on the guardsmen:

"During the battle the tent colony was destroyed by fire. Next day the bodies of two women and eleven children were discovered in a hole under a tent where the strikers had placed them when the attack began. It is asserted that they had all been suffocated, not shot, and that the militiamen had no reason to suspect the presence of concealed combatants."

And last week The Continent had from a Colorado contributor the following letter:

"The difficulty in Colorado has not been that the authorities have exceeded their constitutional duty, but that they have not been prompt in affording protection to life and property.

"The national guardsmen of Colorado are, perhaps, no better and no worse than those of other states. They were

ordered into the strike districts for the sole purpose of protecting property, and so far there is no reliable evidence that they have done any shooting except when attacked. Their commander, Gen. Chase, is a man whose ability as a soldier and whose sincerity and integrity as a Christian gentleman is questioned only by those who claim the right to destroy property without restraint and by politicians whose selfish purposes demand that he is discredited.

"The poor miners are rather to be pitied than blamed. They are being exploited both by the fanatical labor agitators who live by the misfortunes of those they are supposed to help, and by the politicians of Colorado and other states who would use their sufferings as stepping stones toward their own ambitions.

"I hope that you will have the goodness to correct the impression that the national guard of Colorado by order of the state is engaged in shooting down and burning helpless women and children."

We have nothing but condemnation for the insatiable greed of any man or corporation that disregards the law of brotherhood—making men toil as slaves or brutes.

We have also a profound respect for law, and can readily conceive of times when officers of the law and soldiers would be culpable in the highest degree if they failed to shoot to uphold the same.

This, however, is not to justify the Colorado guardsmen.

As to that for which the labor agitators are contending for in Colorado and elsewhere. Labor has it in its power to get anything in this country that it wants to get or may want to get—and to get it by lawful means. Votes count. The working people are in the majority. Let them proceed lawfully to change the laws. It may take a little more time than anarchy will take. But anarchy leads nowhere; it breeds only anarchy, anarchy, anarchy.

IOWA'S GIFTS TO CALIFORNIA AND THE PACIFIC COAST.

About two years ago the Pilgrim Press published a book by Truman O. Douglass, entitled "The Pilgrims of Iowa." It told of the foundations laid in early years, in that great commonwealth, by Congregationalists, and showed how in one way and another influences had gone out therefrom all around the world.

Of late the present writer has been turning again the pages of that book, and has been impressed by the fact that California and Iowa are linked together in many ways. It was in Iowa that many persons whose names are quite familiar now to Californians, because of residence here, labored in earlier years and left deep impress on the institutions of that State.

Among the notable events in the year 1857 in Iowa was the incorporation of Tabor Academy, the embryo of Tabor College and the coming of President William Brooks to begin his thirty years of service for Tabor and Iowa. The author of this history says: "Most hearty greetings to the school and the man, for both are worthy Iowa institutions for which we are profoundly grateful.

The academy began in 1857 with 17 students. Three times during the war every member of the school liable to military duty enlisted, and some of the advanced classes were broken up; but the school was never closed, and soon the enrollment was fifty, sixty, and a hundred. The number of those who have been Tabor students now runs

up into the thousands. President Brooks presided over this institution from its beginning in 1857 until 1896. In his day twenty-four graduates of the college became ministers and nine found their life work in foreign missionary fields, while hundreds of lives have been enriched and enlarged by the influence of the institution."

President Brooks is now rounding out his years in Southern California, and one of the sons of the family, Dr. Raymond C. Brooks, a graduate of the college over which the father presided in Iowa, is pastor of the First Congregational Church of Berkeley and Professor of Homiletics in Pacific Theological Seminary. There, among the students of the University of California, he is touching and moulding the young life of the Coast in large ways, which only future years can fully measure.

Oregon and Washington have shared with California Raymond C. Brooks' notable ministry of seventeen years on the Pacific Coast.

The author of this book, "The Pilgrims of Iowa," says: "It is fitting that close after the name of President Brooks should be placed that of Edwin S. Hill. He was one of the seventeen students of the first year of Tabor Academy, and was still there at the breaking up of the war. Enlisting in the Fourth Iowa Infantry, and engaging in all its battles, this swarthy, wiry youth came up from the trenches of Vicksburg and other grim experiences of war to enlist in a longer and more strenuous campaign, staying by the guns at Atlantic for forty years—one of the most brilliant soldiers that ever battled for his country and the kingdom of God. In this, his only pastorate, he officiated at seven hundred and fifty-nine weddings and about two thousand funerals, and left the church with a membership of three hundred and three."

Mr. Hill resided in Southern California for several years without engaging in the regular work of the pastorate, but for some time has been in the work again, as pastor at National City. Another of the good gifts of Iowa to California!

Iowa gave to California another of her pioneer workers in the person of the Rev. Dr. J. C. Holbrook, whose many years of service in California were a benediction.

Dr. Holbrook went from Vermont to Davenport, Iowa, in 1839. In 1842 he entered on the pastorate of the First Congregational Church of Dubuque, and continued until 1863, with an interval of two years between 1853 and 1855. He writes in his book, "Recollections of a Nonagenarian": "At that time Iowa was a territory recently set off from Wisconsin which had just been erected into a state. The total population of the territory did not exceed fifty thousand, occupying a narrow strip of country on the west bank of the Mississippi river, north of Missouri. There was not then a single organized state or territory west to the Pacific Ocean nor north to the British possessions. Texas had not then been admitted to the Union, nor had the Mexican war occurred which resulted in the cession to the United States of New Mexico, Arizona, and all the vast region west of the Rocky mountains, including the present great State of California. Fremont had not then accomplished his famous exploring expedition to find a practicable route for immigrants to Oregon. In fact the whole country westward of Iowa was an unexplored region, including a supposed immense desert, and there was not a settled minister of the gospel to the north or west of me when I went to Dubuque."

At the time when Dr. Holbrook settled in Dubuque it had a population of about 1500, drawn there by the at-

traction of the lead mines, and much resembling the early gold-mining towns of California. His testimony is: "In such a population there was none of the religious element, but on the contrary there was a total destitution of the fear of God; and, I had almost said, of regard for man. There was of course no recognition of the Sabbath and no public worship, while vices of almost every kind were practiced. A man who wished to procure a Bible, searched the place in vain to find one, and actually was obliged to go to Galena to procure one."

On his 86th birthday, which was in January, 1894, Dr. Holbrook preached in the First Congregational Church of Stockton a sermon which was published in *The Pacific*. His texts were: "I will remember the years of the right hand of the Most High," and: "Bless the Lord, O my soul, and forget not all his benefits." In that sermon he said: "The world has been growing better since I came upon the stage of life, and I rejoice that I have been permitted to witness such vast changes for the better. Never before in the annals of our race were there so many channels opened for doing good as now, and never before could any individual do so much to benefit his fellow men; never before was life so well worth living for one desirous of usefulness. . . . Never before could one enjoy so much, learn so much, and do so much good as in this nineteenth century."

From Iowa came William Windsor, for many years of quiet but rich service in the Santa Clara Valley. One of the first two graduates of Iowa College at Grinnell, Mr. Windsor carried his scholarly attainments along through life, and in his last years in California read his Greek Testament with as much ease as the English.

It has been written in the annals of Iowa: There was a man sent from God whose name was John Wesley Windsor; and his sons were John and William, and they followed in his footsteps."

It was in Iowa, at Grinnell, that Dr. Gates who did an ever-to-be-remembered work at Pomona College, began as a college president.

There also for several years labored the Rev. J. R. Knodell greatly beloved as pastor and Anti-Saloon worker in California, Washington and Oregon.

Iowa did not give us the Rev. Charles R. Brown—that is, not directly. But his boyhood years were spent in that State and he was educated at the State University at Iowa City.

The Rev. Dr. Van Horn who was for eight years pastor of Plymouth Church, Seattle, and now pastor of the First Congregational Church of Oakland, did not come to the Pacific Coast from Iowa. But we find this note in this history of Iowa Congregationalism: "The Congregational Cathedral of Iowa is the sanctuary of Plymouth Church, Des Moines. It cost \$115,000, and will seat 2000 people. F. J. Van Horn was pastor at the beginning and the end of the enterprise. The dedication was June 5, 1902. This noble structure, in picture, speaks for itself."

Alexander Parker who organized the First Congregational Church of Los Angeles in 1867, was loaned by Iowa to California for four years. Of him is written: "With a Scotchman's burr in his tongue and sand in his hair and face, and the solid qualities of his clan, he went about all his work with a measured tread, but always at it; he served well and faithfully his day and generation and the State to which he gave his love and so much of his life." Parker enlisted for the civil war when at Oberlin

in 1861. He spent several months in Confederate prisons—Richmond, Salisbury, New Orleans.

It was in Iowa as pastor and as general missionary that the Rev. B. St. John labored until he came to California.

Among those sometimes spoken of as the Iowa saints was Daniel Lane, of whom a brother minister once said: "The only perfect man I ever knew." And concerning whom a saloonist once remarked: "I always feel like hiding when I see Mr. Lane coming along the street."

Mr. St. John is quoted as telling of a profane drinking man who said: "Father Lane is the best man that ever lived." When Mr. St. John replied: "I think he is one of the best," Lane's ardent admirer reiterated, "Father Lane is the best man that ever lived," and not getting then a sufficiently enthusiastic response, ended with the emphatic declaration: "Look here, young man, I tell you that God Almighty never made a better man than Daniel Lane."

A careful study of the pages of this book shows that a surprisingly large number of ministers who have worked on the Pacific Coast have worked also in Iowa. We find listed as workers in Iowa at one time or another the following named persons: E. E. P. Abbott, J. A. Cruzan, Mahlon Willett, H. N. Hoyt, C. C. Cragin, W. W. Willard, H. M. Tenney, T. M. Price, L. L. West, C. R. Gale, Ira G. Hambleton, C. H. Seccombe, G. Peebles, David Wirt, R. Douglass, C. O. Brown, C. E. Sinclair, L. W. Brintnall, C. Wyatt, A. A. Baker, E. E. Munger, A. A. Newcombe, G. L. Marsh, F. W. Keagy, A. A. Waterman, F. N. White, B. F. Boller, J. W. Buck, Clinton Douglass, Hiram D. Wiard, W. A. Schwimley.

Grateful are we for Congregational Iowa! And for the dispersions therefrom! Aptly does Secretary Douglass, the author of the book from which considerable of this information has been gathered, say: "One feels perfectly at home in any Western Association or conference, so many Iowa men are there. If you speak in almost any church on the Pacific Coast from San Diego or Bellingham, or anywhere in the great Northwest, a score or more of Iowa people will come up to shake your hand, and perhaps remind you that they have heard that same address before."

Patriarchs Turner, Gaylord, Holbrook, Salter, Robbins, Adams, et al., we salute you! It was yours to plant; ours to enter into the fruition thereof.

We turn to Whittier's lines, quoted by Dr. Douglass in his chapter on "The Iowa Band," and seem to be transported to those prairies as they were more than three and a half decades ago.

"I hear the far-off voyager's horn,
I see the Yankee's trail—
His foot on every mountain pass,
On every stream his sail.

I see the swarthy trappers come
From Mississippi's springs,
And war chiefs with their painted brows
And crests of eagle wings.

Behind the scared squaw's birch canoe,
The steamer smokes and raves,
And city lots are staked for sale
Above old Indian graves."

But we move on from those years of the unformed,

along over the achievements of the many decades, and seem at last to stand in the capitol building in Des Moines while the picture of a pioneer preacher is being unveiled, and hear Governor Cummings saying concerning this man Salter: "Not the politicians, not the captains of industry, not the leaders in great material enterprises of the State have made Iowa what she is, but men such as this, men of his character and of his class—these are the men who have made Iowa a great, noble, peerless Christian commonwealth."

FORMER ILLINOIS POLITICIAN BECOMES A CATHOLIC.

William Lorimer, the Illinois politician who was removed from a seat in the United States Senate on the charge of a corrupt use of money in securing that position, has become a member of the Catholic Church. Roosevelt, it will be remembered, refused to attend a banquet in Chicago if Lorimer's invitation thereto were not withdrawn.

Mr. Lorimer's statement of the road along which he traveled to Catholicism was in part as follows:

"For more than fifteen years I have read every book on the subject of controversial theology that I could get. I felt, at last, that the only thing for me to do was to become a Catholic because of my honest convictions. I have traveled over the same route that many others have gone. I did not want to join the Catholic Church, but I felt compelled to investigate, and the deeper my research the more settled my convictions became. So I am a Catholic in spite of myself.

"I became convinced that when one starts out to find truth in religion one will come at last to the Catholic Church, no matter how strong one's prejudices may be.

"Year after year I read all the books I could get. I studied the life of Cardinal Newman. I devoured his "Apologia," and I found out how he struggled for two years after he left the Church of England before he finally did the thing he hoped not to do and became a Catholic. I read of the conversion of Cardinal Manning and many others. And then, of course, I had the example always before my eyes of my wife and children, who were Catholics and attended strictly to their religious duties.

"Recently I have seen upon the billboards pictures calling upon men and women to take their children to Church. Catholics need no such appeal. They always go to Church as a part of their religious duty in which they cannot fail. I found my admiration growing and my conviction strengthening until at last I, too, had to do the thing for conscience sake that I had struggled against doing, to do the thing I have just done."

Mr. Lorimer concluded with the statement: "I do not know that I am any better now than I have been. I just feel that I am touching back to apostolic times as a member of the same Church that Christ founded and to which he would send his spirit so as to guide it into all truth."

Newman did not find Roman Catholicism what he thought he would find it. But there are some minds that must have the authority which Roman Catholicism furnishes; and they rest there better than elsewhere. For others it is only a prison. So Martin Luther and others among the Reformers found it.

I believe in the safety and peace which surrounds us all through the over-brooding love of God.

WHITWORTH COLLEGE TO BE MOVED FROM TACOMA TO SPOKANE.

The campaign for the raising of funds for the transfer of Whitworth College from Tacoma to Spokane has resulted successfully; the board of trustees has ordered the removal and the college will open in the autumn in Spokane.

Several months ago the Country Homes Development Company of Spokane offered to donate 380 acres of land about two miles north of Spokane, and the trustees of the college accepted the offer conditional on the citizens of Spokane subscribing \$100,000 for initial buildings. This has been subscribed.

The plan is to keep fifty acres of the land for college purposes, and to sell the balance, thus adding from year to year, as sales are made, to the productive endowment of the college.

With this donation Whitworth College now has about \$750,000 in property and endowment.

Whitworth College, like Whitman at Walla Walla, was named after a pioneer missionary to the Pacific Northwest. It is under Presbyterian direction.

Its removal from Tacoma to Spokane takes it from the close and hard competition of the State University at Seattle, and away from another denominational educational institution, the University of Puget Sound, under Methodist control, and situate in Tacoma.

Going to Spokane, Whitworth College enters into competition with Whitman at Walla Walla, and the change doubtless will make the growth of the latter a considerably slower one than it would have been if the former had remained on Puget Sound.

CHRONICLE AND COMMENT.

The last annual report of the Carnegie Foundation for the Advancement of Teaching declares that there is danger that the New York police pension system will bankrupt the city. The accruing liability to those now in active service, their wives and children, will be \$121,000,000, and the annual cost will increase for the next 25 years.

An Eastern paper quotes Vice-President Marshall as declaring that the saintliest man he ever knew was very rich and the meanest very poor. Mr. Marshall is reported as saying also that the right kind of a socialist party would be "one that marched under the stars and stripes and according to the laws of the Christian religion"; and he stands ready, he says, when the right kind of a socialist party comes along to identify himself with it.

The Century Magazine for June, in addition to its usual amount of fiction, has interesting and valuable articles on "The Tariff Out of Politics," and "The Scandinavians in America." There begins also in that number a series of articles concerning Tolstoy—"Reminiscences of Tolstoy," by Count Ilya Tolstoy. A woman of cultivated literary tastes remarked recently: "I always feel like putting on a clean dress before sitting down to read The Century."

An editorial in the Broadway Tabernacle Tidings expresses the following judgment: "We have too many national meetings. The number will some day be reduced. The need for them has disappeared. The old time isolation has vanished. Men now live in a world of books and

magazines. Our ablest men express themselves in print. We live in a world of common thought and feeling. One hears nothing new at national conventions. The men on the program have already delivered their message through the printing press. They have no new revelation. Nor can important business be transacted well in mass meetings. Meetings cost nervous energy, and money and time, all of which can be better spent in doing work at home."

At the newspaper conference arranged for by the School of Journalism in the University of Kansas, the Rev. Dr. Washington Gladden, preacher, editor and author, asserted that the newspaper field was just as sacred as the ministry in the good it could do and in helping make the world a better place to live in. "To generate and diffuse a sound, sweet, vigorous, generous wholesome public opinion is the way to promote and advance the reign of the republic of God in the earth," he said. "It is the best and biggest business in which any human being can engage. It is the business of the editor and the minister—yours as much as mine, mine no less than yours."

The Church of England made not long ago a deliverance on the matter of spiritual healing which has been summarized as follows: "They believe in the efficacy of prayer, but that divine power must conform to the operation of natural law. Spiritual ministration is recognized equally with medical ministration. The body and mind can be influenced by the spirit. Spiritual healing is not found to be different from mental healing or suggestion. Suggestion is more effectively used by some persons than others. While religious influences do not necessarily differ from nonreligious influences, yet the former have more power. The committee discriminates between functional and organic ailments, concluding that spiritual influences can be used to great benefit upon the former, while the latter are beyond the reach of spiritual suggestion. The committee expressed a desire to see increased importance given to spiritual ministrations in the matter of recovery from sickness, but strongly deprecate the independent treatment of disease by irresponsible and unqualified persons."

In a recent address on books, Mr. Frederick A. Stokes, the New York publisher, remarked: "As to the need for books, very few Americans are like Joaquin Miller, who lives at his home. 'Books? Why, when I want books I write 'em.' Recent investigations of the co-operative bureau have shown that a large percentage of readers of magazines are without facilities for the inspection of new books. There are also doubtless millions of Americans who have a real want of books but don't know it. Of all the people on the footstool, we Americans should be grateful to the magic of that art which brings oblivion of our fierce competition, our restlessness, and the never-ending chase of our favorite phantoms, giving us recreation and intellectual delight. It has strong competitions in these frivolous days, but flowers fade, confectionery causes indigestion, moving pictures ruin the eyesight, modern dancing gives some people heart disease and makes others look exceedingly foolish, motoring destroys the nerves, and magazines—well, the situation there was recently illustrated by a man who told a friend that he had got a discount by making up a club of three subscriptions, but he admitted that the combination contained one magazine that he didn't want, one that his wife didn't want and one that neither of them wanted. Books, well chosen, fill all the varied needs of

the soul. They console in sorrow, they heighten joy, they are companions in loneliness, they point the way toward wisdom."

GROUND FOR ANOTHER KIKUYU FUSS.

It has come to the public knowledge lately that a bishop of the Church of England who resides at Prince Rupert, British Columbia, five years ago, administered the Sacrament of the Lord's Supper to Greek Catholics, Roman Catholics, Lutherans, Baptists, Presbyterians and Methodists as well as to Anglicans. He based his invitation to communion on words in the prayer book which invite "all such as shall be religiously and devoutly disposed."

The bishop has told about it recently, and without regretting his action. At a time when members of the different churches herein named partook of the Sacrament the Anglican bishop was the only minister in Prince Rupert. But he hasn't faced the other way since.

AN INVESTMENT IN WORDS.

A Sermon by Ernest E. Youtz, Pastor of Pilgrim Church, Oakland.

Text: "Speak the word only and my servant shall be healed." (Matt. 8:8.)

Investors quite generally ask the record of those things in which they are invited to invest. Promoters are usually ready with the account of similar investments that have yielded splendid returns. In asking you to bring forth your well-backed-up words and invest them, it is only natural and right that I should first of all bring to your attention a well authenticated precedent of such an investment and a record of its returns.

I turn to the Gospel of Matthew for my precedent. And there I find the account of a certain centurion who approached Jesus and appealed to him in behalf of one of his household, a servant, who was sick. Jesus, with his usual ready sympathy began at once to tell the centurion that he would come to his house and do what he could. But the centurion stopped him and said that it would not be at all necessary for the Master to come to his house. He said: "Speak the word only and my servant shall be healed."

The Roman officer seemed to have some fairly adequate conception of the extensiveness of the forces that might be set to work in response to a word. He said that a word of his own was sufficient to set in motion a whole company of soldiers. His own word spoken with the backing which his official position gave him, brought returns out of all proportion to the energy that was consumed in the mere voicing of a command. He knew what could be expected from the word of one in authority.

And so he told Jesus that all that would be necessary in this case would be to speak the word only and his servant should have the benefit of all of those forces which Jesus had at his command. And we are told that while he was yet speaking a messenger came from the house with the news that the servant was better.

The investment of a word from Jesus with the backing which it received from the kind of character which Jesus bore, brought the return of health to a sick man, and a measure of joy and satisfaction to the household of the centurion, which cannot be estimated by anyone who has not seen and felt the desolation that may settle over a

house in the presence of the threatened visit of the angel of death, and seen also the revival of hope and joy when the danger is evidently past. These inestimable benefits were the returns of an invested word of Jesus.

That is my precedent when I ask you to be ready to make an investment of well-backed-up words. It is not to be expected that your words shall usually or ever perhaps have the same extraordinary returns as this word of Jesus. His words were enhanced in value by the fact that he was a son to the Heavenly Father in a measure that none of us have realized for ourselves. His word was in very truth the word of God, in a way that your word and mine cannot be until such a time as we can know that our will is the will of God, and that we are one with Him as Jesus said He and his Father were one.

Words of course will depend for their value in investment upon what there is to back them up. They are something like the paper money, silver and gold certificates, which take their value from the fact that there is gold and silver in the treasury, and that the government stands back of its paper issues. But with that backing, there are plenty of people who would prefer to receive their month's salary in paper than in gold—at least, that is true east of the Mississippi River, where gold is seldom seen in circulation. A blank piece of paper such as that upon which our paper currency is stamped, would not be of very much value to anyone except a counterfeiter, and in like manner a blank word is not worth very much in circulation, but if there is back of the word a genuine sentiment, the word may seem in very truth winged it shall go so far in its wide usefulness and helpfulness.

The investment of words is not so much for the returns to the investor, however, as for the useful purpose they may serve to others. Words do not cost very much. They are easily spoken. They are the natural product of real feeling, and it actually takes repression sometimes to keep from speaking them. Some of them are better repressed, but there are a great many, which spoken out will make the world richer, and repressed will make it inestimably poorer.

If you were told that by a very simple and inexpensive contrivance, which would cost you not more than it does to say, "Good Morning," a contrivance which you could place in your fireplace or in your stove, or in your furnace, you could cause to be felt in some homes, where the heating apparatus is out of order or out of fuel, a grateful warmth, making happier and more comfortable the men and women and children in those homes, would you not gladly allow that contribution to be made? And especially if it not only did not decrease the benefits which you derive from your ton of coal, but even made the draft a little more satisfactory. Would you not be glad that it was given to you, the opportunity to make such a large contribution to the welfare of your fellows. And would you not think your neighbor a little bit skimpy if he refused to allow such a radiation from his own fireside?

This investment of words is something like that. They will not cost you very much. They will be said naturally and normally if you do not repress them, and as the expression of the warmth of feeling which you have, and the good will they will go to him to whom they are spoken and further, too, carrying a grateful warmth with them, that will bring comfort and cheer, and will actually fan into a better heat the fires of your own heart. Whoever loved a friend less for telling him so? Whoever enjoyed a meal

less for expressing his appreciation of the care that prepared it? Whoever was made less healthy by a sympathetic expression in words of his interest in the welfare of a sick neighbor? Whoever spoke a word of cheer or encouragement or commendation, and found that his own good cheer had been diminished by it, or his own courage made faint, or his own task made less worthy? The returns to the investor are enough when a good word is paid out, but the principal goes on serving mankind. Speak the word only, and it will go forth carrying healing for many things which need only a thought for their relief.

The need of a good word is apparent everywhere. It acts as lubricant in the machinery of life. It brings light into dark places and warmth into cold places. It brings a smile where there has been a frown, and hope where there has been despair. It transforms an atmosphere which chills and discourages effort into one which thrills and inspires. And these words need not be spoken by any one in great authority. The authority which any one of us has is sufficient to make our words count for much in the particular places where they are needed. No king or queen, no president, no one in all the world with however much authority, can speak the words that will take the place of those left unsaid by the friend or loved one. There are places where your word will bring such returns in satisfaction and joy as will the word of no other. The words that you leave unsaid may not be replaced by the word of someone else. That resource must remain undeveloped without your invested word. Speak the word only and it will heal where the word of any one else will only irritate the disease.

There are homes here in Oakland this evening upon which the shadows of night, falling, bring to a close a disagreeable day; a day that has been full of irritation and perhaps of bitter thoughts. And all of this might have been otherwise had there been poured upon the roughening waters of domestic life, the right words at the right time. So much there is lost if no one has words to invest.

And there are other homes where the setting sun brings to a close a day is reluctantly surrendered to the past, because it has been such a delightful one. And perhaps this day was saved because some one was as ready as was the Master when the centurion appealed to Him, to speak gentle words that healed.

There are so many places in life where a word or two will make all the difference between that which is joyous and that which is tragic. It is said that a certain feud in Kentucky, which has cost the lives of more than fifty men, and an untold amount of suffering and anxiety, and other hardships which were in some cases almost worse than death, has been traced back to its beginning to the failure of a certain man to explain what was a perfectly explainable misunderstanding. Ten words would have set everything right, and all this aftermath of murder and pain and sin would have been avoided. A little investment it seems, to be able to save such tremendous loss. Not every ten words can have so much hanging upon them, but sometimes more hangs upon them than we know.

Life is such a delicately organized thing, such a delicately balanced affairs that sometimes, many times, a word or two is enough to turn the scale.

"A nameless man, amid a crowd
That thronged the daily mart,
Let fall a word of hope and love,

Unstudied, from the heart;
 A whisper on the tumult thrown,
 A transitory breath—
 It raised a brother from the dust,
 It saved a soul from death."

You can never tell, when you repress the impulse to invest a word of encouragement, or a word of warning, or a word of cheer, how large returns you have cut off.

In the investment of our words, it is important, first of all, that they be not counterfeit. They must be able to be taken at their face value. It would be better not to invest if we have only counterfeit coin. We should say what we mean, and mean what we say. This does not mean that we need tell all that we know. There are times when it is better to suppress some perfectly reliable knowledge that would coin glibly into words, and pass into rapid circulation. But when there is some genuinely good thing that you know, that can be passed along in words that are at your disposal, seize the opportunity and make an investment. Sincere words that have been invested with the desire to help, may be awkward, and tactless, and still serve a useful purpose, where empty words, that do not ring true, though they be smooth and polished, will only do harm. And there are so many words that get into circulation that would have been better unspoken.

"We laugh, we jest, we mean not what we say,

We hide our thoughts with light words lightly spoken,
 And pass on heedless 'til we find one day,
 We've bruised our hearts or left another broken."

And again we may not know how far our words, spoken with little hope of their reaching the mark, will carry. Not only may your cheery greeting tomorrow make the day brighter for some one, it may go on into other days and make them brighter.

Said the poet Longfellow:

"I shot an arrow into the air,
 It fell to earth, I know not where,
 For, so swiftly did it fly, the sight
 Could not follow it in its flight.

"I breathed a song into the air,
 It fell to earth, I know not where,
 For who has sight so keen and strong,
 That he can follow the flight of song?

"Long, long afterward, in an oak,
 I found the arrow, still unbroke;
 And the song, from beginning to end,
 I found again in the heart of a friend."

Words that may seem to have been lost and useless, will be found often to have been yielding the very best of returns, and to have gone further than you had dreamed they could.

If the words which I have spoken this evening should send each one of you home tonight, thinking of the possibilities that there are in the investment of words, if you should be thinking of some good places to invest; if you should decide that tomorrow or that all this week, you would be ready with the right kind of words, backed with the right kind of thoughts, investing them where they will do the most, and not missing any opportunity where your word will bring encouragement, or hope, or cheer, or any of those things which the soul of mankind craves and

needs for its healthy development; if my words tonight bring that sort of a return, they will be considered by me, a splendid investment.

Perhaps I have considered the significance of our words from a too serious standpoint. It is not a merely serious thing that our words count for so much. It is a delightful prospect that is before us. To think that by a little care and judgment we can take those things of which we have such an abundance, and turn them to such worthy and useful ends! To think that we may invest a word and realize a hope for someone! To think that these words of ours can be so manipulated as to lift off some burdens from the shoulders of someone! That like the words of Jesus, when they have been spoken with as good intent, they will be found to have brought healing!

Let us cease to speculate upon what good things we would do for humanity if we had a million dollars, for that is mere, vain speculation for most of us, and begin to figure out what good things we may do for that same humanity, by the discriminate investment of honest words which we have at our disposal in unlimited quantities.

Speak the word only, and only the word which you will not wish to recall.

"Boys flying kites pull in their white-winged birds.

You can't do that when you're flying words."

And while you are carefully making this investment of words you will find that you have been undergoing a wholesome discipline, which admits you to a larger culture and a larger life, for we have it upon good authority: "If any man offend not in word, the same is a perfect man and able also to bridle the whole body."

CALIFORNIA AND THE CASTE SYSTEM.

A Hindu's Criticism.

Many a vehement sermon has been preached and many a stirring book has been written that the caste system in India is the fountain head of all discords and disunions, and hence should be condemned root and branch. Why! I myself harangued on many occasions that this pernicious system is an anomaly of anomalies that has never been heard of in any civilized country. But a Christian who comes to California and sees the attitude of even the Christian people towards the Orientals will be led to say that the caste system in India is entirely justifiable. The meaning of the word caste means color. When the Aryans came to India they met with a people who were of a darker complexion and hence invented that ingenious system with a view to keep their race pure. The origin of caste in India is identical with the system as it exists today in California, though it has degenerated to some extent in the former country.

There are various reasons for the natives of California to be specially prejudiced towards the Orientals and the main reason seems to be the economical aspect of the question. And as such the Californians have every right to pass stringent measures against the Orientals in order to check the tide of the laborers who swarmed this coast. It is all right for an ignorant mob who are outside the pale of the Christian Church to show such a spirit of animosity and hatred towards the Orientals. But when I see the Christian people, who believe and preach the brotherhood of man and Fatherhood of God, fostering such ill feelings and evincing an undue hatred it is something which

s incomprehensible to me. All that I want to draw the attention of the Christian public in California to, and all that I am appealing to their good faith and Christian charity for is that they may only show such attitude as the people of the European countries and the Eastern States of America do towards the people of India. I do not mean thereby that all the people of California are ungenerous and unchristianlike, for to utter such a statement would savour of impertinence on my part. I myself have received extreme kindness and courtesy from some of the people of California which can never be obliterated out of my mind. As a matter of fact I am myself living in an American home where the members of the family show me great hospitality and kindness.

I was rather surprised the other day to hear from a Hindu friend of mine that an American Christian gentleman remarked rather unpleasantly of another Hindu friend that he is always in the company of an American girl. Of course the girl is a non-Christian girl and liked the boy on account of his intellectual calibre. If such a non-Christian girl sets such a fine example in the face of prejudices and slanderous remarks how much more is expected of the Christian people who are supposed to rise above all prejudices and ignorance. If the Christians in California care for a little public opinion you can imagine what an enormous amount of difficulties which a high caste Hindu has to overcome by embracing Christianity. Certainly the California Christian has nothing of the social ostracism or persecution which the Hindu convert has to undergo.

Prejudices exist everywhere. The prejudice towards Hindus and ignorance? If the Christians in California care for a little public opinion you can imagine what an enormous amount of difficulties which a high caste Hindu has to overcome by embracing Christianity. Certainly the California Christian has nothing of the social ostracism or persecution which the Hindu convert has to undergo.

In conclusion, above all let the Californians be a part and parcel of the Americans who stand for equality, liberty and fraternity and who hold the purest and most sublime ideals to the people who are living in other climes, rise above their narrow spirit of provincialism and treat a man on his worth. At this juncture when India is undergoing many a crucial test to do otherwise will give an ample justification to the political agitators to alienate the sympathies of the Hindu Christian community from the missionary body in India.

H. E. PANIAN,

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REJOICE ALWAYS.

Sing the song, "Rejoice Always,"
Sing it strong and clear
Sing the words our Master spake,
"Son, be of good cheer."
Sing it when the world seems dreary;
And all the world seems cheery.
Then sing it when the sun shines bright,
—Janet T. Colman.

SOUTHERN CALIFORNIA CONFERENCE.

The twenty-eighth annual meeting of the Southern California Congregational Conference was scheduled to meet in the First Congregational Church of San Diego, but in reality it began on the Santa Fe train which left for San Diego, from Los Angeles, Monday morning, the 13th of May. The train was filled with delegates, and long before the southern city was reached the convention spirit had seized upon the minds of all.

But the formal call to order of the Conference occurred at 7:30 that evening, with Moderator Marston in the chair. After the opening devotional service the sermon was preached by Rev. John M. Schaeffe, who for twenty-four years has served the Pico Heights Church. Using as a text Acts ii, 17, "And your young men shall see visions, and your old men shall dream dreams," he proceeded to make a plea for the sacrificial spirit in the Christianity of today; and for the old-fashioned ideals which sometimes seem to be obscured by the prevalent theological and social tendencies. Following the sermon the Lord's Supper was administered by Rev. J. H. Lash and Rev. G. M. Morrison.

Tuesday morning, aside from the devotional service which was led by Rev. James M. Campbell, the time was given over to a review of the work of the Conference during the last year. The report of Superintendent Larkin was especially illuminating. During the year just closed new churches have been organized at San Ysidro, just opposite Tia Juana, on the Mexican border, in the interesting colony of the Little Landers, at Brea, in the Fullerton region, at Athens, just outside Los Angeles, and within the city at Angeles Mesa, and on Echo Park Avenue, under the name of Providence. The Bethlehem work has been reorganized under the leadership of Dr. Eaton, as a Mexican Mission, the Japanese branch of the work becoming independent under the name of the New Bethlehem Japanese Church. The way has been opened for a work at Niland, the old Imperial Junction, which promises to become as important a town as any in the Imperial Valley. A summary of the statistics of the Southern Conference as they will appear in the Yearbook will show 110 churches, a paper increase of three, but in reality a considerably larger gain; the membership will appear as 15,865, an increase of 794; the Sunday School membership is 14,414, an increase of 754; there are 67 Christian Endeavor societies, with 2,607 members, a loss of 23; the Men's Organizations number 27, with a membership of 1,232, a loss of 96; the property owned by the denomination in Southern California has increased \$63,750 in value, while the debt has been decreased \$117,893; the additions this year are 701 by confession and 1396 by letter, a total of 2097, as against 830 by confession and 1607 last year, a total of 2436; the losses are this year 187 by death, 770 by letter, and 346 by Revision of the Rolls, a total of 1,303, as against in last year's report 158 by death, 724 by letter, and 400 by revision, a total of 1282.

A part of the report of the Superintendent which was not entirely relished by some of the ministers concerned was a series of charts which he presented by order of the Directors of the Conference, showing the churches which had contributed to the expense account of the Conference, and also the churches with over 100 members and their per capita contribution toward the apportionment. In both these charts, and in that showing the churches, large and

small, which had reached the entire sum apportioned them, there were some distinct surprises. Especially noteworthy, among the larger churches, were Claremont, which gave \$5400, the First of Los Angeles, whose contribution was over \$9000, with large gifts to causes outside the apportionment, the Ontario church with over \$2400, the First of Pasadena with over \$3500, and the First of San Diego with over \$3400. Quite as good were the reports from some of the smaller churches, as Plymouth of Los Angeles, a church of only about 170 members, which gave \$997, the Sierra Madre church, giving \$527; and Saticoy with only 57 members, which gave \$896. The gifts by societies were as follows: Home Missions, \$16,374; A. B. C. F. M. \$16,537; A. M. A., \$5764; Church Building Society, \$3417; Cong. Ed. Society, \$1359; the Sunday School Society, \$1231; and Ministerial Relief, \$609. There was given for Conferences Expenses \$1808. The total for all benevolences, with the apportionment, was \$47,101.

The session of Tuesday afternoon was given over to the discussion of our Denomination at Large. Rev. Albert P. Davis and Rev. Morris H. Turk spoke on "The Local Church as an Organ of the National Church," and Rev. George W. Hinman on "The New Status of the Oriental Missions," taking the place of Dr. Pond, who was unable to be present. President W. M. Brooks presented the theme of "Christian Federation—Local and National." "A Message From the Kumai Churches of Japan" was brought by Rev. K. Tsunashima of Tokyo.

The theme of the Tuesday evening session was Education, the speakers being Rev. Robert W. Gammon of Chicago, and Rev. David Beaton, who has recently come to Los Angeles.

Wednesday morning searching addresses were given by Rev. George F. Kengott of Los Angeles and Rev. Henry Kendall Pooth of Long Beach on "The Place of the Study of Social Problems in the Life of the Church." In the afternoon came a session of great interest, Rev. Miles B. Fisher of San Francisco, Rev. Stanley Ross Fisher of Los Angeles, and Rev. I. C. Meserve of Pasadena speaking on "The New Approach of the Church to the Study of the Bible." Following this President Blaisdell made a strong appeal for help for Pomona College, in her great campaign for \$1,000,000 for equipment and added endowment. The concluding service was given over to a discussion of "A Message big enough to arrest a preoccupied world: A Principle strong enough to bear the strain of life." The speakers were Rev. Herbert A. Jump, who has recently taken up the pastorate of the church in Redlands, and Rev. Fred Staff, who, because of illness, is just now laying down the pastorate at Santa Ana. The speakers were as utterly unlike as any two men could be, and approached their subjects from totally different view-points, yet with a power that held the audience from start to finish.

The great item of business was the election of the new moderator, which occurred Wednesday afternoon. The man chosen is Rev. James H. Lash, who has done such excellent work at the Lake Avenue Church in Pasadena. The next place of meeting will be Riverside, which has for an attraction for Congregationalists the state over its splendid new \$100,000 church.

From start to finish the Conference was interesting and profitable, never losing the quiet feeling of brotherly kindness, undisturbed by any bitterness in discussion. It will longer linger in the minds of all as a time of spiritual improvement and great help.

H. V. H.

PLYMOUTH CHURCH, OAKLAND, CORNER STONE LAYING SERVICES.

The cornerstone of the new house of worship now being erected by Plymouth Church, Oakland, was laid last Sunday afternoon. The invocation was by Mr. Charles F. Whitton, who made the invocation at the cornerstone laying of the building which was built in 1905. The Scripture reading was by the Rev. J. B. Orr, pastor of the Myrtle Street Church and moderator of the Northern California Congregational Conference. The prayer was by the Rev. Dr. L. D. Rathbone, Superintendent of the Northern California Conference, and the benediction by the Rev. Alfred Kennedy, pastor of the Fourth Congregational Church. The cornerstone was laid by the pastor, the Rev. A. W. Palmer, and by Mr. Arthur Arlett, the chairman of the building committee.

Several hundred people were in attendance at the services. An address was given by the Rev. Dr. Francis J. Van Horn, pastor of the First Congregational Church, who in his introductory words made mention of the fact that for the third time he was having part in the laying of a cornerstone for Plymouth Church. Dr. Van Horn was pastor at Des Moines, Iowa, when the cornerstone was laid for the new building for Plymouth Church in that city,—was pastor of the Church; and pastor of Plymouth Church, Seattle, when the new building was built there about two years ago. He remarked last Sunday afternoon that it would because of such associations for twelve years be difficult for him not to go about Oakland asking people to identify themselves with Plymouth Church.

In the course of his address Dr. Van Horn laid emphasis on the need for making a church a sanctuary—the preaching of the Word and worship being the central things. With these things central, institutional work had place and oftentimes large value. He congratulated the Plymouth Church people on their good location, and the fine outlook before them for service, equipped as they soon would be with a beautiful and commodious auditorium supplemented by Plymouth Center.

Attention was called to the solidarity of religious work. To strengthen one church was to strengthen all. Reference was made to Worcester, Massachusetts, where he was pastor just before going to Seattle, and the strong Congregational churches planted here and there in that city, and the hope was expressed that Congregationalists would so work and cooperate in Oakland as to make Congregationalism such a force in Oakland as it had been made in that New England city.

A letter was read by Mr. Palmer from the Rev. Miles B. Fisher, formerly pastor of the church, expressing great regret in that his work as district secretary of the Sunday School Society took him to Portland and made impossible his presence at the service.

Among the persons in attendance was Mr. Mayer, who

is now in his 43rd year as organist in the First Congregational Church of San Francisco. Mr. Palmer stated that the pipe organ now used by Plymouth Church is the one formerly in the First Church of San Francisco; that it could not, of course, be out there in the open for Mr. Mayer to play on at that time, but that he had been asked to take Mr. Stewart's place at the little substitute organ for the hymn,

"Glorious things of thee are spoken,
Zion, city of our God."

When the cornerstone of the old building was opened it was found that the documents which had been placed in the copper box therein had decayed practically, because of imperfect sealing. The fragments remaining were placed in the new corner stone. In addition to the articles relating to the history of the church there was placed in the box in the new cornerstone copies of *The Congregationalist*, *The Pacific* and of the pamphlet "What We Believe," and a small flag which was presented by Captain Thomas a Civil War veteran.

It is expected to have the edifice ready for occupancy and dedication in September. Probably the next meeting of the Northern California Conference will be held there.

NOTES AND PERSONALS.

A large number of new sittings have been taken in the First Congregational Church of Oakland during the last few weeks.

The article on "California and the Caste System" is by a Christian Hindu who is a student in the University of California.

On Sunday, May 17th, Plymouth Church, Oakland, had at its Sunday-school an attendance of 608. The enrollment at that time was 799.

The Rev. Ray F. Carter has been called to the new Congregational work in Hollywood—one of the beautiful suburbs of Los Angeles. It is a fine field, and congratulations are in order all around.

Mr. Daniel Poling, a man of much oratorical power, and national temperance secretary of the Christian Endeavor Society, will speak in the First Congregational Church of Oakland next Sunday evening at 7:30.

The Pacific stated incorrectly last week that the campanile and the chime of bells at Mills College were donated by Mr. David Hewes. Mr. Hewes gave the bells; the tower was built by Mr. and Mrs. Frank M. Smith.

Construction work has progressed to such an extent on the new edifice for the First Congregational Church of San Francisco that quite an adequate idea of what the building will be can now be gained by observers. It is planned to dedicate the new building on Thanksgiving Day.

Next Monday, at the meeting of the Congregational ministers of San Francisco and vicinity, there will be a discussion of the relation of the Congregational churches to the Christian Endeavor work in California. It is hoped that this discussion may result ultimately in bringing our

churches more into touch with the organized state work than they have been for some time.

Mrs. C. E. Chase, wife of the Rev. C. E. Chase, for many years in the Congregational ministry in Washington, Nevada and California, passed into the other life from the home near Glen Ellen on the 25th of May at the age of 57. Mrs. Chase has been an invalid for many years. The funeral services were held in Oakland Wednesday of this week, conducted by Rev. E. L. Mears of Alameda.

Any of our readers desiring a pleasant summer boarding place in the mountains should address Mrs. A. C. Heriot of Portola, California. Mrs. Heriot is a member of the Congregational Church at Beckwith. Her home is near the opening of the Feather River canyon, in a picturesque locality. There is fishing near by. Some of our people who have spent a few days or weeks in her home have found it a pleasant place to be.

The Prohibition party is opposed to the initiative petition which seeks an amendment which will, if passed, allow saloons a lease of life for ninety days instead of five. Chairman Burger said at the Fresno convention: "I believe the prohibitionists ought not to support or countenance this amendment. Its very introduction threatens the success of the dry amendment and its adoption would serve to make the operation of the prohibitory law impossible for a period of almost nine months." We do not believe that this judgment is well grounded. But that there will be more opportunity to succeed if a measure less drastic than the first goes on the ballot.

In the last number of the *California Voice* Mr. John Sobieski paid tribute as follows to the Rev. George Morris, who passed recently into the other life: "In the death of the Rev. George Morris we lose another one of those royal men that connect us with the heroic age when men stood loyally for their convictions at whatever cost it might be. Mr. Morris was indeed a prince among these men. He was always true, always devoted, neither turning to the right or left, always marching in the middle of the King's highway. As G. C. T. of the Good Templars or chairman of the State Prohibition Committee, or as editor of the chief paper of our party, he was always the same strong, brave, courageous man. I could not imagine a better man than Rev. George Morris. And he reared a family just as devoted to the cause of righteousness as himself."

The Pasadena Star, on Monday, May 18th, contained the following note: "Members of the North Congregational church were made happy yesterday when the pastor, Rev. George M. Morrison, announced his decision to reconsider the resignation presented to the church a week ago. Three reasons for the reconsideration were given: The urgent and unanimous appeal from the congregation; the petition from the young people's society, and the pledges from the members here for more active service. Mr. Morrison spoke also of the meeting held Saturday evening with a committee from the Los Angeles church that had extended the call and of the agreement with him that the voice of the northside church should have precedence. After this announcement the church resounded with 'Praise God From Whom All Blessings Flow,' and for a time pastor and people were held in the grip of intense feeling."

Among the Churches.

CALIFORNIA.

Sa Francisco, First.—There will be no services next Sunday. The Temple will be used by the Jewish people in the morning. Dr. Aked goes to Reno to give the baccalaureate sermon at the University of Nevada.

Oakland, Fruitvale Avenue.—At the last communion, May 3rd, twelve united with our church. This makes forty who have joined us since a year ago. Of the forty, thirteen were males and twenty-seven females. Thirty-six were adults and fourteen young people between twelve and twenty years of age. Fifteen came in by letter and twenty-five on confession of faith. During the past five months one hundred and nine have joined our Sunday school, making a total of four hundred and thirty names enrolled in our Sunday school list. The chorus choir of nearly thirty members, under the able leadership of Mrs. C. T. Graves has been doing most excellent work and we feel that in very few churches can be found better music than that rendered by the choir of the Fruitvale Congregational Church. The pastor, Rev. E. A. Roys, and his wife, have endeared themselves to the hearts not only of our own people, but of all who know them, and the church is happy in having them as leaders. A series of interesting lectures are now being given on Sunday evenings by the pastor, illustrated by stereopticon views: May 24th, Hinduism, the Religion of 333,000,000 Gods; May 31st, Buddhism the Religion of the Pessimist; June 7th, Mohammedanism, Christianity's Greatest Rival.

Martinez.—The work in Martinez is progressing very hopefully under the pastoral care of Mr. Clarence A. Stone, a graduate of the class of 1914 of the Pacific Theological Seminary. Mr. Stone came here immediately after his graduation with his mother who is keeping house for him in the parsonage. Plans are being made for the ordination of Mr. Stone next month. A reception to our new pastor will be given by the Ladies' Social Circle on June 3rd. In the prayer meeting we have taken up the study of Sherwood Eddy's book, "The new Era in Asia." The first Sunday in May four members were received by letter and two by confession of faith. These additions were largely due to the pastoral work among us of Rev. George DeKay of Berkeley, who supplied the pulpit regularly for four months after our former pastor left and until the coming of Mr. Stone. Mr. DeKay's sermons were invariably interesting and helpful, and his presence on Sundays, and occasionally at other times, endeared him to all the members of the congregation. Oftentimes a church suffers a decline during the intermission between pastorates, but we feel that our church made a steady growth all the time that Mr. DeKay supplied the pulpit. On the last Sunday that he was here the by a rising vote testified its appreciation of the highly valued work he has done in Martinez.

I believe in training my children to be faithful children of God and disciples of Jesus Christ.

INTERNATIONAL CHRISTIAN BROTHERHOOD.

At the meeting of the San Joaquin Valley Association of Congregational Churches last week in Fresno there were three addresses somewhat unique as to subject and the matter thereof. One was by the Rev. J. G. Eckhardt, pastor of the Salem German Congregational Church of Sanger, on "The Contribution of the German-Russians to the International Brotherhood." Another was by the Rev. H. K. Santikian, of Fowler, on "How Far Are Armenians Benefited by American Institutions?" The other was by Rev. M. Tsuji, pastor of the Japanese Congregational Church of Fresno, on "The Evangelization of the Japanese on the Pacific Coast."

These addresses, in part, perhaps in full, are to be published in The Pacific.

These and the other addresses fitted into the Association theme, which was "The International Christian Brotherhood."

The evening sermon was given by the Rev. Dr. Raymond C. Brooks, of Berkeley, on "The Brotherhood of Man." Dr. Brooks said in part:

"The brotherhood of man is a fact today, not a fancy. We are not tending toward the brotherhood of man; we are there today. Physically, intellectually and morally we are one. All the problems of life come from the fact that we are brethren, but are not living as such. The brotherhood of man needs only to be recognized, not founded.

"The day of a new humanity is coming, but what about our present condition? From one angle we are not moving that way. In the industrial world the strife is intense; military expenditures are greater than ever before; there are 149 religious denominations in the world. It is but the hour before the dawn of a new day.

"What are the essential forces that are going to help us realize the brotherhood for which we strive and of which we dream? Commerce? No. Literature? No. Education? No. The only force that can, that has the dynamic force to open the way, is religion. Not a religion added to life, but a religion that is life itself in a spirit of lofty love and desire. The brotherhood of man shall not come until the Prince of Peace shall rule."

Y. S. Tom of the Chinese Church of Fresno spoke on "The West in the East." And the Rev. R. W. Rogers, of Porterville, on "The New Americanism." Secretary Hinman, of the American Missionary Association, on "A Pioneer of Brotherhood," sketching the work of this great pioneer society for the backward peoples.

Fresno, with the churches composed of many different nationalities, was an admirable place for the consideration of such a theme as "International Christian Brotherhood."

Fourteen churches were represented at the meeting. The Rev. L. L. Woods of Oleander was chosen as moderator for the ensuing year, and N. R. Mossman of Fresno as registrar.

CENTRAL ASSOCIATION.

The first annual meeting of the Central Association was held at Angel's Camp, beginning on the evening of the 5th and closing on the evening of the seventh of May. All nature was at its best. The hills were clothed in beautiful garments of green and the very trees seemed to invite the traveller to rest under their shade. The beauty of nature around us, however, seemed to be but the appropriate set-

ting for the royal welcome we received and the bounteous provision that was made for us.

The Association sermon was preached on the evening of the 5th by Rev. J. J. Kelley of Ripon. His text was that familiar passage in John 12:32: "And I, if I be lifted up from the earth, will draw all men unto me." It was an earnest gospel message exalting Christ, and striking the keynote for the meeting.

Since this was the first meeting a great deal of time was of necessity give to business. Rev. R. H. Sink was chosen Moderator and Rev. A. E. Bradstreet scribe. As we were not yet fully organized all representatives of the churches present were asked to sit as members of this meeting.

The churches of Central Colony, Lockford, Ceres, Stockton, Salida, Ripon and Manteca were received by letter. The churches of Lodi, Murphy's and Angel's Camp have also voted to join the new Association.

Revs. R. B. Cherrington, A. E. Bradstreet, J. J. Kelley, and R. H. Sink were received by letter from the San Joaquin Association, and Rev. L. A. Sahlstrom from the Upper Bay Association.

Mr. Sink read the report of the committee on Constitution. The report was received with favor. After free discussion and some amendments the constitution was adopted. It is similar in many respects to the new constitution adopted by the Sacramento Association, and provides for the election of officers at the close of the meeting. The delegates remain members until their successors are chosen thus making the Association a permanent body.

Reports were given from the churches at Angel's Camp, Ceres, Central, Murphys, Ripon, San Andreas and Stockton. These reports brought out some encouraging features of the work as well as the shadows of difficulty.

Rev. J. Magill read a strong paper upon the theme: "The New Testament—Its Authority and Inspiration." The discussion was led by Rev. A. E. Bradstreet. Mrs. Emerson reported on the Sunday-school work of the Stockton church, and also the various circles connected with the church. Mrs. E. W. Drury spoke of the missionary work of the Women's Boards of the Pacific. Rev. R. H. Sink closed the exceedingly profitable session of Wednesday afternoon by an address on "The Value of Christian Life and Preparation for the Life to Come."

The address of Wednesday evening was given by Supt. Rathbone on "The Greatest Problem in America."

Thursday morning a very discriminating and helpful paper was given by Mr. Kelley. This was followed by a paper on "Carnal Versus Spiritual Weapons," by Mr. Bradstreet, which was followed by the Lord's Supper, administered by the Revs. Magill and Goodsell.

Thursday evening Pastor Sink of Stockton gave the final address on "Travels in Palestine," illustrated by the stereopticon.

The following resolutions were heartily adopted:

Whereas, In the formation of the Central Association we have been wisely guided by the experience of our esteemed Brother, Rev. Reuben Henry Sink, and by his counsel as Moderator been steered clear of shoals, be it

Resolved, That we extend a vote of thanks for his labor of love.

Whereas, In the providence of our Heavenly Father, the Central Association of Congregational Churches has been privileged to hold its first meeting in the beautiful town of Angels;

And whereas, The Church and friends have done nobly by us in royally entertaining us; be it

Resolved, That a vote of thanks be tendered to pastor, Rev. Dennis Goodsell and his excellent people; also to the friends in general for their cordiality.

Rev. A. E. Bradstreet of Ceres was elected Moderator and Rev. R. H. Sink of Stockton, scribe. Association adjourned to meet at Ceres next year.

All were highly pleased with this first meeting of our new Association. We have brought away with us very pleasing memories of the consecrated workers in the mining town among the hills. Certainly they have set a precedent in the way of entertainment which it will be no easy matter to follow. A. E. BRADSTREET, Scribe.

SPOKANE, WASHINGTON.

Rev. J. H. Mathews, superintendent of the C. S. S. and P. Society, held a series of conferences with Sunday-school workers in this city week before last. The conferences proved helpful and inspiring. His illustrated lecture on the Sunday-schools of this state in the Lincoln Heights church on Sunday night was especially interesting and profitable. Mr. Mathews does not emphasize multiplicity of schools as much as efficiency, and he is right.

The Inland Empire Sunday-school convention was held in this city last week. It was largely attended from nearly all the counties of Eastern Washington and Northern Idaho, with quite a sprinkling of Indians. Two large congregations assembled in the evenings and listened to able and eloquent addresses. The greatest attraction was the International Sunday-school worker, J. L. Alexander of Chicago.

The Inland Empire Sunday-school Association has become strong and popular under the direction of E. C. Knopp as general secretary. It is doing good work in the way of organizing the counties and conducting institutes.

Dr. T. H. Harper of the Westminster Church has returned from a trip at Oklahoma City.

Rev. J. H. Spoolman, of California, has begun work at Chewelah, and is impressed with the opportunity the field offers him. This town is in the center of the rich Colville Valley, and also promises to be a center of mining interests.

On the 13th of this month Mrs. A. A. Doyle, the wife of Rev. A. A. Doyle, died at her home in Almira, Wash. She was in her 49th year, and leaves four sons and one daughter to mourn her loss.

Mrs. Doyle had been an invalid for some years, but suffered patiently. The people of Almira did all they could do during the last weeks of Mrs. Doyle's life, to alleviate her sufferings, and aid and comfort the family. The writer officiated at the funeral on the 15th, which was attended by a crowded house. Bro. Doyle and his family have the sympathy of all his associates in the ministry and their many friends.

J. EDWARDS.

Spokane, Wash., May 22, 1914.

THE NEW RESPONSIBILITY TO WHICH PILGRIM CHURCH, SEATTLE, IS CALLED.

On the calendar for Sunday May the 17th the Rev. Hugh Elmer Brown called the attention of his people to a new responsibility as follows:

"The world has been amazed by the recent offer of the Chinese officials of Shansi Province to hand over their whole educational system in eight counties, having a vast population, to our American Board for oversight and direction. This unprecedented offer has started alike the religious and secular press of the civilized world. Its import is so tremendous that we cannot fully grasp it.

"The American Board in the face of what at first seemed insuperable difficulties has accepted this most surprising opportunity. The first missionary appointed to fill one of these new posts is Arthur W. Hummel, a graduate of Chicago University and a Master of Arts from the same institution, who is about to complete his work in the seminary for ordination and who will sail with Miss Ruth Bookwalter, daughter of one of our Congregational pastors in Kansas City, as his wife. Mr. Hummel has had several years experience in the schools of Japan and is in thorough touch with the educational principles and problems of China, so that his experience with the Orient and Oriental students will be of double value in Shansi Province.

"At the last business meeting of the church it was voted that Pilgrim support one of the American Board missionaries directly instead of contributing our entire American Board apportionment to the general funds of the organization. The object of this change is to give us a more direct and a more personal contact with the work which our gifts makes possible.

"Now comes the news that the honor of being directly responsible for the support of the first missionary to undertake this great educational problem, which if successfully solved, may without exaggeration be regarded as marking an epoch not alone in Chinese history but in world history, has been conferred—no, not upon the great Broadway Tabernacle in New York City, not upon one of the large Congregational Churches of Boston or Chicago, but upon Pilgrim Congregational Church, Seattle, Washington. Honor and Responsibility go hand in hand. Are we awake!"

OREGON LETTER.

By George H. Himes.

The Congregational Club of Portland held its annual meeting last Tuesday evening at the Pilgrim Congregational Church, Rev. Daniel V. Poling, pastor. Almost all the Congregational Churches of Portland were represented, and excellent dinner was served. Officers for the next year were chosen as follows: Mr. S. C. Pier, of Sunnyside Church, President; Mrs. Bela S. Huntington, of the First Church, first vice-president; M. E. Thompson, of Pilgrim Church, second vice-president; W. B. Bethune, of Atkinson Memorial Church, Secretary; F. R. Cook of Hassalo Church, treasurer.

The address of the evening was upon the following topic: "The Relation of Courts to Churches," by Judge John B. Cleland, who for several years was a circuit judge in this county (Multnomah), and was generally recognized as a man of conspicuous ability and fairness in rendering decisions in all cases coming before him.

In the outset Judge Cleland said that about all the "relation of courts to churches," that would be touched upon in his address would be the one fact that both were subjected to a great deal of criticism, much of it wholly undeserved. Among other things Judge Cleland said in substance: "I have practiced law in Iowa, South Dakota and Oregon forty years, and a good deal of that time upon the bench; and in all that experience I have not been approached directly or indirectly with any proposition or suggestion having a tendency or supposed tendency to influence my judgment in any matter of a legal character

in any way either as a lawyer or as a judge." The matter of "technicalities" in the law practice was discussed at length in response to questions by several persons, and also the question was raised as to why English courts disposed of business more rapidly than American courts. The reply was, so far as the English courts are concerned, that they do not transact business with greater rapidity than American courts. The supposition that they do is based upon the lack of knowledge upon the part of the critics of the procedure of English courts, and followed by giving numerous illustrations to sustain his point.

In the death of Mrs. Abbie M. Cardwell, widow of the late Byron Perrin Cardwell, which occurred in this city May 22d, there passed away another one of that band of pioneers which made the year 1852 a notable one in the history of Oregon.

Mrs. Cardwell was born in South Hadley, Mass., July 22, 1832, and was educated in an academy in her native town. For two years prior to coming to Oregon she was a student in Mt. Holyoke Seminary founded by Mary Lyon in 1837. She arrived in Portland on September 13, 1852, and secured a position at once in the Portland Academy and Female Seminary, a Methodist institution, of which Rev. P. G. Buchanan was principal. On November 5th following the citizens of Portland voted a tax of \$1,600 to support a free school, and a few days later the board of directors—Anthony L. Davis, Benjamin Stark and Alonzo Leland announced the opening of a school on Monday, December 6th. Mr. John T. Outhouse, who began teaching in Portland on December 15, 1851, was named as the teacher in the "school house," a rented building on First Street, west side, one door north of Oak, and "Miss Abbie M. Clarke as teacher of the primary classes on First street, between Taylor and Salmon, where she had an average daily attendance of over ninety pupils." In March, 1853, Miss Clarke opened her school in the same place on First street, and continued the same until midsummer. In the fall of that year she accepted a position in the Oregon City Academy, of which Erasmus D. Shattuck, was principal, and who afterwards became widely known for his long and able service as a circuit judge in Multnomah county.

In the summer of 1855 Miss Clarke removed to Corvallis and on April 2, 1856, was married to Byron Perrin Cardwell, and in 1858 they returned to Portland. From 1860 to the date of Mr. Cardwell's death on November 26, 1903, the family residence was on the northwest corner of Fourth and Harrison streets.

Mrs. Cardwell united with the First Congregational Church of this city on October 3, 1852, and continued to be a member to the end of her life, and leaves behind her an example of faithfulness to all duties worthy of emulation by all.

Portland, May 24, 1914.

WOMAN'S BOARD AND WOMAN'S HOME MISSIONARY UNION MEETINGS.

The spring meeting of the Northern California Branch and the Woman's Home Missionary Union will be held at Pittsburgh on Thursday the 4th of June. Pittsburgh is on the Oakland, Antioch & Eastern Railroad, and the ride on that new road is a beautiful one. If there are sixty

or more to go the round trip fare is \$1.25, the price of a single fare one way.

It will be necessary to know as soon as possible how many can go, so that the one-way fare may be assured. Those who are planning to go please send names and money for ticket to Miss Alice M. Flint, 60 Santa Clara avenue, Oakland, before June 1st. Luncheon will be served by the women of the church as usual. There is a picnic place near Pittsburgh where others, who want to take advantage of this may go.

The train leaves Fortieth and Shafter streets, Oakland, at 9:30. Persons going should be there fifteen minutes earlier so as to have time to procure tickets.

For The Children.

THE BUSY CHILD.

I have so many things to do.

I don't know when I shall be through.

To-day I had to watch the rain
Coming sliding down the window-pane.

And I was humming all the time,
Around my head, a kind of rhyme;

And blowing softly on the glass
To see the dimness come and pass.

I made a picture, with my breath
Rubbed out to show the underneath.

I built a city on the floor;
And then I went and was a War.

And I escaped from square to square
That's greenest on the carpet there.

Until at last I came to Us;
But it was very dangerous;

Because if I had stepped outside,
I made believe I should have died.

And now I have the boat to mend,
And all our super to pretend.

I am so busy every day,
I really have no time to play.

--Josephine Peabody.

AT BABY BIRD'S BEDTIME.

The sun has gone down behind the orchard and all the babies have had their supper. It is time now for the little sleepyheads to climb the nursery stairs in such a long night-gowned line that it nearly stretches around the world. Mother Pussy has just called all her baby kittens to their basket in the kitchen, and is neatly washing their faces before they go to sleep for the night. The cow is softly mooing good-night to her new little red calf in the stall out in the barn, and the crickets and katydids are singing sleepy songs to the tired flowers.

There is a whirl of wings and a soft twitter in all the tree-tops, now that evening has come, for up in the trees are the bird nurseries. There is a different kind of bed for every different kind of bird baby, and the mother birds are putting all the babies to sleep. Each bird mother and each bird father worked very hard last spring to make just the kind of nest bed that their dear babies would like best. Some of the baby birds have tucked their heads under their wings and have gone to sleep in such queer, queer beds, though some of the nests are so carefully made and so cozy that a child would love to sleep in one, if he were only small enough.

Baby Robin's bed is made of coarse grasses and roots and a few leaves and weed stalks which Mr. and Mrs. Robin gathered last April. With pellets of mud which they brought in their bills they plastered the nest foundation and smoothed the outside as skillfully as if a mason had done it with his trowel. That the inside of their nestlings bed might be comfortable, they laid within it a lining of softer grass, and then they saddled the nest to the strong crotch of an apple tree branch where a leafy roof overhead keeps off the rain and the sun.

Mother Oriole puts her babies to sleep in a little swinging nest, fastened to the end of a twig, swaying and swinging with every breath of wind, but deep enough so that the baby Orioles never spill out. She carries grasses, plant fiber, string, strips of cloth, or any other materials which are soft and pliable, to an elm or willow tree. Then she twines and weaves them into a deep, swinging pouch—no Indian ever wove a basket with the care and precision with which Mother Oriole makes her babies' cradle—and she loops it to the branch with a bit of string.

Mr. Bluebird goes out hunting for a flat every spring. He wants a real little wooden house, an old bird house, a corner of the barn eaves, or the letter box on the gatepost for his summer apartment. He has one or two battles with Mr. Sparrow, who is out flat hunting too, but he finally signs his lease on a sunny day, and then he makes a soft grass cradle inside the apartment to hold Mrs. Bluebird's six pale blue eggs and the six little Bluebirds.

Mr. Chickadee is a very hardy little fellow himself, but he insists that Mother Chickadee put her babies to bed as if they were a lot of little Eskimos. He finds a vacant hole or notch in some hollow tree. Perhaps it was a Woodpecker's house once, but Mr. Chickadee doesn't care as long as it is vacant now. Then he proceeds to transform it into a tiny arctic hut. He gathers everything warm which he can find in wood, field and pasture—wool from the bushes where the sheep rubbed on their way home to the barn, felt that covers the fern fronds, bits of bark, scraps of moss, tufts of squirrel fur, and hair from the other little beasts of the open. All these line the hole in the hollow tree where the little Chickadees swelter in their Eskimo bed all summer. Perhaps they are storing up enough warmth in their fat little bodies to last them through a long winter, when they must hop about in the snow.

You will have to play that you are Kris Kringle now and climb to the roof, peering down the chimney to see a baby Chimney Swift in bed. Mother and Father Swift are the speediest of all nest builders. Maybe that is why they are called Swifts. Never stopping in their flight, they cut off with their bills or feet tiny twigs at the ends of dead branches and carry them one at a time, into the chimney. Chimney Swifts have glue glands in their mouths at the nesting season of the year. With this brownish

liquid, which hardens as soon as it is exposed to the air, they glue the branches which they have gathered to the inside of the chimney until they have finished a flat, shelf-like basket nest. You wouldn't like to sleep the way a baby Swift does. He just hangs himself up this latticework shelf when he goes to sleep in the chimney!

Next we peep into a wonderful dainty cup of plant down, woven into a tiny, tiny cradle no bigger than a doll's teacup, and stuccoed with bits of lichen fastened on with strands of spider web. You'd think a fairy made it—and a fairy really did, the mother fairy in Birdland, the Humming Bird. It looks like a knot of the tree limb to which it is fastened, but if you could have peeped inside the little nest in May you would have seen two eggs no larger than beans, and now they are two downy baby Humming Birds asleep in the cradle—not a bit bigger than two bumblebees. Mother Humming Bird will fly home presently, like a little jeweled fairy a-wing through the garden—the tiniest bird in the world. We may not stay too long by this little nest, because Mother Humming Bird is so shy, and so easily frightened.

It is bedtime now, and time to leave the bird nurseries to climb up the stairs to the human birdling's own nursery and his own bed. He will not forget about the bird's nests, though. Who knows but he may dream he is a little Oriole swinging over the brook from the branch of a willow tree? Perhaps he will sleep tonight with the little Bluebirds in the birdhouse out in the garden, or hang cozily with the young Swifts in the tiptop of some nice, comfortable, sooty chimney?—Marion Michelson, in the Continent.

"WHAT WE BELIEVE."

The Scottish Rite Auditorium addresses on "Our Changed Conception of God," "The Changed View of the Bible," and "Christ from the Modern Point of View," have been printed in pamphlet form.

They may be had as follows: One copy, five cents; six for 25 cents; fifteen for 50 cents; thirty-five for \$1.00.

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